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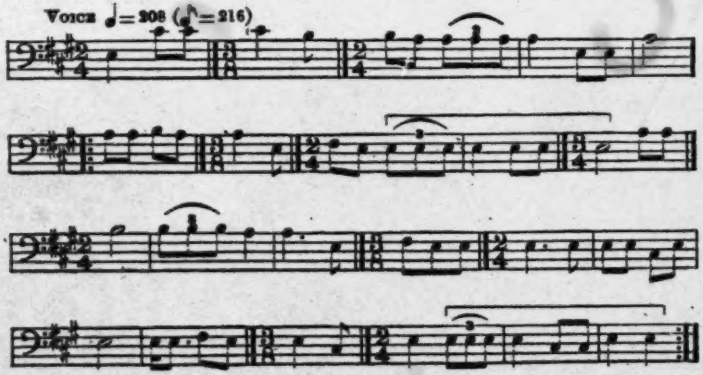
X 533 work consists of the descending fourths C sharp-G sharp, B-F sharp and F sharp-C sharp. More than half the intervals are fourths, the interval associated with motion, and we note the two consecutive ascending fourths midway through the song. The first period of the song contains seven measures, and the second period contains eight measures, the last four measures of the period being alike. The rhythmic interest of the song centers in the opening phrase of the second period.

[115] The last two songs of this group were said to have been received from the spirit of a man who met his death by falling in a well. The "dawn" mentioned in both songs is the light seen by the spirits and mentioned in other of Owl Woman's songs. Black Butte and *Vihuḥput* [103] are commonly known as Dub's Buttes. The man made his first camp at Black Butte. The next day he went on to *Vihuḥput*, where he met his death. He wanted to get water from a well and, having no rope, he climbed down into the well. A rock loosened and fell on him, and he fell into the well. His body was not found until the next day. The first part of the words of this song appear to be concerning his death and the latter part concerning the journey of his spirit.

No. 89. "I Die Here" (Catalogue No. 945)

Recorded by SIVARIANO GARCIA

TRANSLATION

I am dead here, I die and lie here,
I am dead here, I die and lie here,
Over on top of *Vihuḥput* I had my dawn.

Analysis.—A frequent occurrence of single measures in 3–8 time characterizes this song. These are interspersed with double or triple

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Harimak. He had acted as leader of the entire tiswin ceremony. His father was chief and he would have inherited the office at his father's death, as he was the oldest son, but he was so reluctant to accept the office that he left the village. He remained away several years until the people sent for him and the Government representative in charge of the reservation authorized his election as chief. The village obtained its name in the following manner: A war party killed a certain animal, brought home its head and put it in a tree. One of the early priests saw this and asked what they called it. They could not explain, and he said it was the head of a *Pisin* (Spanish word). After that time the village was called Pisĭnamak, the latter part of the word meaning "head" in the Papago language. Hendricks is chief at Vomari village.

Antoin related the following origin of the custom of making and drinking tiswin and said the incident took place at his village. There was once a woman who had a little boy. She wanted to go to another village to play *thoka* (a woman's game), so she put the child [33] to bed, placed food and water beside him, and left him alone. After a while the child awakened, ate the food, and followed his mother. He came to where they were playing the game and sat down. A woman running around in the game would see the child and say, "I found a little child;" and the mother would say, "Let him alone; he belongs to me." When the game was finished the mother took up the child, tied a cloth around his head, and stuck a feather in the cloth. Then the little boy went and played with the other children. All went well until the other children began to tease the little boy, saying he was too proud of his feather. The child stood it as long as he could, then he said that perhaps there was something inside his head of which he could be more proud than of his feather. He made a circle on the ground, stood inside it and began to sink into the ground. Some of the children said, "We had better tell his mother." One child ran and told, but when his mother got there he had sunk entirely out of sight except the feather. His mother took that out, then she went to work and called the badger, who is the best digger, and told him to catch up to the boy and bring him back. The badger dug as hard as possible but he could not overtake the boy. Then the mother called all the birds together and said, "Which of you can find a lost boy?" The crow said, "I think I can find him." The crow started and found the boy in the Kiyota Mountains. He returned and told the mother. Then the people said, "Let us go to the Kiyota Mountains and see how the boy looks." They went and found the boy standing there. The mother wanted him to go home, but the boy said, "No; I want to stay in the hills, but I will be of use to my people." Then he turned slowly into a saguaro cactus and told the people what to do. He told

[33] Throughout this narrative the term used to designate this boy is Ali, the Papago term for "child."

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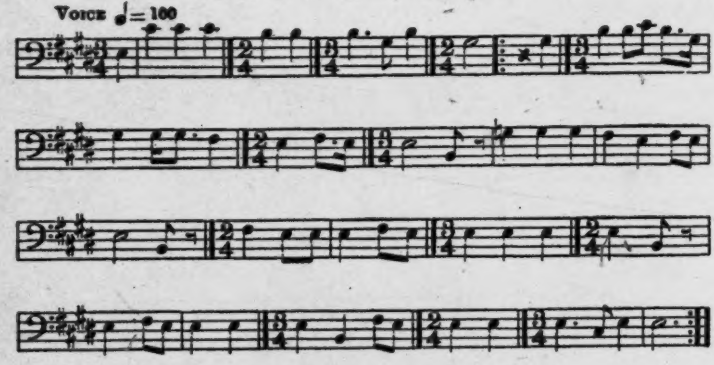
No. 112. "You Make Me Drink Red Water"

(Catalogue No. 979)

Recorded by MATTIAS HENDRICKS



TRANSLATION

A red water you made me drink,
When I was drunk I went around as though I would fall down,
I fell on the ground face downward.

Analysis.—This song contains six sorts of ascending and four sorts of descending intervals, which is an unusual variety. It is a particularly pleasing melody and a majority of its phrases are four measures in length. The lowering of the third adds interest to the song.

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A somewhat different tradition of the origin of the rain ceremony had been given by Sivariano Garcia of San Xavier village. This was read to Jose Antoin, who said that he had heard an old man relate it and that it was the Pima tradition. Garcia's narrative is as follows: Long ago, when the Papago first came to this region, there was no water and the medicine men brought rain. The custom began at Casa Grande. A medicine man living there made a long cactus, but he did not like it. He picked the fruit when it was so dry that the seeds were ready to fall. He handed it to one of his men, saying, "Take it back, I do not like it here." This man met Coyote, who wanted the seeds. The man handed them to him, and then wanted to get them back, but Coyote instead of giving them back held his hand high, and scattered them broadcast. The wind was blowing toward the north, therefore the giant cactus is everywhere growing on the south slope of the mountains and in low places. Garcia said that the medicine man made his cactus sink down in the earth, but it came up on the mountain called Kihotawak.[346] A bird was flying over the mountain and saw the cactus. He picked some of the fruit

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[346] This mountain is named from its resemblance to an inverted burden basket (kihó).

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having a delightful time meeting friends and enjoying the gifts of autumn. "When she decides to go home she will receive loads of provisions of the new year," remarked my interpreter. One of the principal men of Quitovac was making a round of calls for the same purpose. He had only a small field himself, for at Quitovac there is much competition with the Mexicans, but, as an Indian said, "he has only to sit down; all is coming to him."

On our arrival at La Nariz, Thursday, November 11, a cold, disagreeable wind from south south-west was blowing over the llano, after dark changing to westerly, whereupon it suddenly became northerly and warmer, the sky clearing of some threatening clouds in the south. In the small hours of the morning I awoke, to my surprise, from light rain falling on my tent, which lasted for half an hour. I had made friends among the Indians at the last place visited, and their compatriots here did their best to be obliging. The next day all the men gathered outside of my tent, and we had a five hours' talk on matters of interest to both sides. La Nariz is an Indian rancheria, its name being derived from a near-by mountain which, from a certain point of view, presents the profile of a human face with a well-marked nose.

There were only five families here living in rectangular houses of ocotillo poles laid horizontally and plastered with mud. I found them pleasant to deal with and anxious to preserve what there was left to them of ancient beliefs and customs. The soul of this endeavor was an elderly medicine-man, the principal man of the place. Two medicine lodges were noticed here, one of them

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APPENDIX II

RANCHERIAS, PRESENT AND PAST, OF THE PAPAGO

WITH INTERPRETATIONS OF THEIR NATIVE NAMES

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I HAVE found it convenient to treat Arizona and Sonora separately. The division into winter and summer rancherias has been maintained, although it is sometimes difficult to make a strict distinction. Instead of winter rancheria I use only the word "rancheria," which comprises in the list, as indeed also in actuality, especially the winter habitations, including also at times permanent abodes.

The words "summer rancheria" designate the temporary habitations resorted to for the purpose of agriculture during the capricious showers of the summer. The Indian name for summer rancheria is *oóitak*, field for cultivation (*milpa*). The common Mexican expression for this kind of ranch, both in Sonora and southern Arizona, is *temporales*, which means ranches dependent for their water upon showers, a Spanish-Americanism, also used in Peru. (Bandelier.) *Rancho de temporal:* "ranch of rain-storm" is the name for a single ranch of this kind. "Winter rancheria," used in the above sense, is indicated by the letter *r*; "summer rancheria" by the letter *s*.

The four Pima rancherias of the Kohátk people are given at the end of the Arizona division. At the end of the Sonora division will be found the names of the principal camps of the sand Papagoes (*areneños*).

I.—ARIZONA

Aaivónam, Rancheria. "Both Sides Hat." (*Áai*, both sides; *vónam*, hat.) A mountain there looks like a hat, seen from either of two sides. South-west of Santa Rosa, *s*, in the Quijotoa Range, near Brownell.

Áktjin, Summer Rancheria. "Arroyo Mouth." (*Ák*^{i}, arroyo; *tjin*, mouth.) Two and one-half miles south of *Mákumivóoka*, *r*.

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Ákjin, Rancheria. Three or four miles south of Maricopa railroad station.

Ālitjukson, Summer Rancheria. "Little Tucson" or, more correctly, "At the foot of (*shon* or *son*) small (*ālĭ*) black (*tjuk*) hill." Three miles from Artesa Range, on the north side of the road between Indian Oasis and Fresnal, *r.*

Āloitak, Summer Rancheria. "Little Field." (*Ālĭ*, small, child; *óitak*, field, milpa.) Two miles south-east of Santa Rosa, *s.*

Ánekam, Summer Rancheria. "Where the *an* tree grows." (*An*, a slender tree, belonging to the *leguminosæ*. It has long leaves and pink flowers; may possibly be the desert willow.) Half of the people are from Tjûupo, *r.*, in the north-west.

Aquimuri, Rancheria. In Papago, *Akimuri* ("River," "Arroyo"). East of La Nariz, *r.*, Sonora, Mexico, three miles inside of the boundary line. Three or four families live here. There is a pond here.

Barajita, Rancheria. In Papago, *Tonóka* ("Knee"). Situated on the east side of the Ajo Range, five miles from the northern point, near the range.

Bates's Well, also called Growler Well or *El Veit*. In Papago, *Tjuni-kâatk* ("Where there is sahuaro fruit." *Tjûni*, sahuaro fruit). Twenty miles (seven leagues) north of Quitovaquita, *r.* Some of the former sand people live here. At present this is a mine and store, a few Americans residing. Good well.

"*Bitter Well*," Rancheria. In Papago *Sivvâxia*. (*Siv*, bitter; *vâxia*, well, waterhole, also spring.) Two miles east of the Vekol mine. Four to five families are said to live here.

Brownell, mine, store and post-office in the Quijótoa Range, eighty miles west of Tucson. (*See* Aaivónam.)

Cacate, Summer Rancheria. In Papago, *Kâka* ("Clearing"). South-east of Gila Bend and west of Vekol mountains, about thirty-five miles west of *Kohâtk* (Pima). The population, according to information given me by Mr. T. Childs, of Batamote, is about two hundred, old and young, and is much mixed.

Cajilon, Rancheria. In Papago, *Áakta* ("Horn lying." *Aak*, horn). Fifteen miles south of the Vekol mine. This is an old rancheria, now probably abandoned, the former inhabitants living in Cacate, *r.*

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Charco de la Piedra, Temporales. In Papago, *Hotashónevo* (Pond at the base of the rock." *Hóta*, stone, rock; *shon* or *son*, base, at the foot of; *vo*, pond). Twenty to twenty-five miles west of Pozo Blanco, *r.* Indians come here from Pozo Redondo, *r.*

Comobábi, Rancheria. In Papago, *Komváxia* ("Well where the *kom* tree grows." *Kom*, tree with red berries, called *ćumaro* in Spanish; *váxia*, well (Spanish, *pozo*), or a hole dug in the sandy bed of an arroyo to reach water, also spring. If it were the tree's well, then it would be called *Komváxiak*). In the Comobabi mountains, seven miles distant from Kavváxiak.

Covered Well or *Pozo Tapado*, Rancheria. In Papago, *Maish'vaxia* (*maish'*, to cover; *váxia*, well, waterhole, also spring). Fifteen miles west of Indian Oasis; one and one-half miles west of *Tjiuvak*, *r.* Inhabited by ten or twelve families.

Coyote, Rancheria. In Papago, *Pantak* ("Where the coyote is." *Pan*, coyote). In the northern part of Baboquivari Range. Situated two miles south of the road when at two miles' distance from Maishe's Well.

Cubo, Temporales. In Papago, *Kuvo* ("Big Pond." *Ku*, large, big; *vo*, pond). It is five miles south-east of Barajita, *r.*, twenty to twenty-five miles south of Ajo copper mine, and about the same distance north-west of La Nariz, *r.*, Sonora, Mexico. This is a large summer rancheria on the llano. Indians come here up to the number of one hundred and fifty souls from the rancherías Sauceda, Cacate, and Barajita, and from Gila Bend, to cultivate the soil.

El Mezquite, Rancheria. In Papago, *Vátjeki* ("Small Waterhole." The hole was made and water gathered by digging with a basket). North of La Nariz, *r.*, Sonora, Mexico, nine miles (three leagues) from the boundary line, in a basin near Mezquite Range. Very old, probably now abandoned.

Fresnal, Rancheria. It consists of three rancherías in the western and middle part of Baboquivari Range.

1. *Kóxikux* (*Kóxi*, mulberry tree; *kux*, where it stands) is the most northern.
2. *Tshtuliseik* ("Willow Forest." *Tshtuli*, willow; *seik*, forest). One mile south of Kóxikux.

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3. *Pitŏikam* ("Where there are ash trees." *Ptŏi*, ash tree). Three miles south-west of *Tshiuliseik*. This latter rancheria is the largest of them. Probably there are no less than five hundred souls in the three rancherias. Nos. 1 and 2 are situated one and one-half miles in among the foot-hills, about four thousand two hundred feet above sea level; No. 3 is at the beginning of the llano.

Gtikivok, Summer Rancheria. "Where the plough was lying." (*Gtik* (also *ktik*), plough; *vok*, lying.) South of Indian Oasis.

Horseshoe, Placer gold mine, store, and post-office. In Papago, *Komaktjtvurt* ("Gray Soil." *Kŏmak*, gray; *tjtvurt*, soil. The name alludes to the presence of *caliche*). In the Quijotoa Range. The gold digging itself was formerly alluded to as *ŏlak*, "Where there is gold" (*oro*). At present only the Indians occasionally dig for gold.

Indian Oasis, store and post-office, seventy miles west south-west of Tucson. (*See Kŏmoktetuvdvosit.*)

James' Ranch, Rancheria. In Papago, *Vavstjûutak* ("Green Rock." *Vav*, rock; *stjûutak*, green). In the Artesa mountains, a couple of miles south of Indian Oasis.

Jiquibo, also called *Pirigua*, Summer Rancheria. "Where there is a rough mountain." (In Papago, *Hikibon* or *Hikjovan*. *Hik*, rough, ridged. Hair that has been cut short is also said to be *hik*.) Situated on a llano in a kind of basin, north-east of Ajo copper mine. There are several waterholes or wells here, and the Indians are said to use the water for irrigating purposes.

Kŏitjimŏk, Summer Rancheria. "Burnt Sahuaro Seed." (*Kaitj*, seed of the sahuaro fruit; *mŏk*, burn.) Another name for Santa Rosa, *s.*

Kakota, Rancheria. "Crooked." It is on the south-west side of the Quijotoa Range, eight miles south of Horseshoe. Indians settled here, falling heir to a well that some Mexicans abandoned when the placer mining of the place gave out.

Kŏvolik, Summer Rancheria. "Hill." Six or seven miles south of *Kuŏitak*.

Kavvŏxiak, Rancheria. "Badger's Well." (*Kav*, badger; *vŏxia*. *See under* Comobabi.) In the Comobabi mountains, about six miles north-east of Noria, *r*.

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Kŏlipatvŏoka, Summer Rancheria. "Dead Old Man's Pond." (*Kŏli*, old man; *pat*, dead, something of the past; *vo*, pond.) Fifteen miles north-east of Horseshoe.

Kómalik, Summer Rancheria. "Mountain Crest." Name is derived from a low ridge north of the place. Ten miles south-west of Fresnal, *r.* It has a pond.

Kómoktetuvávosit, Rancheria. "Where the turtle was caught." (*Kómoktet*, turtle.) It is a mile from Indian Oasis and was established five years ago.

Kukómalik, Rancheria. "Big mountain crest." (*Ku*, large, big; *kómalik*, mountain crest.) Fourteen miles north of *Ânekam*. It is twenty-five to thirty miles west to south of Silver Bell. The village is inhabited all the year on account of a well left by an American. Its fields are insignificant. The inhabitants go to *Ânekam* for religious ceremonies.

Kuŏitak, Summer Rancheria. "Large Fields." (*Ku*, large; *ŏitak*, field, milpa.) Thirteen miles south of the "Pumphouse."

Kutjûupo, Rancheria. "Big waterhole in the rock." (*Ku*, big; *tjûupo*, rocky cavity containing water, natural water tank; Spanish, *tinaja*.) In the western foot-hills of Baboquivari Range, eight to ten miles north of Fresnal, *r.*

Kvttatk, Summer Rancheria. "Mezquite Root." (*Kvi*, mezquite; *tatk*, root.) Thirteen miles north-west of Indian Oasis; one-half mile from the "Pumphouse."

Kvtvo, Rancheria. "Below," "Low Down." One and one-half miles north-east of Santa Rosa, *s.*

La Lesna, Rancheria. In Papago, *Shuunâkia* ("Hanging Wolf." *Shûu*, wolf; *nâkia*, hanging). Three miles from the boundary line, eleven miles (four leagues) north-west of Banori, *r.*, Sonora, Mexico.

La Moralita, Rancheria. Papago name unknown. It is ten or twelve miles north-east of La Nariz, *r.*, in Sonora, Mexico.

La Quituni, Summer Rancheria. In Papago, *Âktjin* ("Arroyo's Mouth." *Âk*, arroyo; *tjin*, mouth). North-west of La Nariz, *r.*, Sonora, Mexico, three miles from the boundary line. It used to be visited by Indians from Sonoita, but has been abandoned over ten years.

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Los Camotes, Rancheria. In Papago, *Shdatkam* (Name of an edible root). Situated three miles west of the Mezquite Range, near the boundary line, northward of La Nariz, *r.*, Sonora, Mexico. Two families live here, who go to Sonoita when the water gives out.

Makumivóoka, Rancheria. "Caterpillar Pond." (*Mákum*, a yellow, black-striped caterpillar, boiled and eaten by the Papago. It appears in August. *Vo*, pond.) It is nine miles south-east of *Kvivo*, *r.* (near Santa Rosa, *s.*)

Milpitas, Summer Rancheria. In Papago, *Kókuĩi* ("Corral," "Enclosure"). Twelve miles south-east of Pozos Muchos, *r.* (northern part of the Papagueria).

Nóipokam, Rancheria. The name is of Spanish origin, meaning unknown. It is north-west of Horseshoe, in the Quijotoa Range, two miles from Brownell.

Noria, Rancheria. In Papago, *Nóolĩk* (Corruption of the Mexican name which means "spring"). It used to be called in Papago, *Vipenak* ("Where *vipenoi*, a small cactus, is growing"). It is a short distance west north-west of Indian Oasis. This is an old village and it has more people now than before.

Notovaxia, Rancheria. "Well where the sacaton grass grows." (*Not*, sacaton grass; *váxia*, well, waterhole, also spring.) In the northern part of the Comobabi mountains.

Ootovaxia, Rancheria. "Sand Well." (*Oot*, sand; *váxia*, well.) In the northern part of the Comobabi mountains.

Pelon or *Rancheria del Pelon*, Rancheria. Also called "Lower Village." In Papago, *Kvivo* ("Below," "Low Down," namely, on the river). It is in Gila Bend Papago Reservation, ten miles from Gila Bend railroad station.

Pirigua, Summer Rancheria. (*See* Jiquibo.)

Pisinemo, Summer Rancheria. In Papago, *Pisinemoi* ("Bear's Head." *Pisin*, brown bear; *mo*, head.) It is fifteen miles north-west of the south end of the Quijotoa Range.

Pozo Blanco, Rancheria. In Papago, *Komváxia* ("Well where the *kom* tree (Spanish, *comaru*) grows"; *váxia*, well, waterhole, also spring). Near the Quijotoa range, eight miles south-west of Brownell; four or five miles west of "Covered Well." It is forty miles from Pozo Redondo, *r.* Four or five families live here.

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Pozo Colorado, Rancheria. In Papago, *Vŏkivŏxia* ("Red Well." *Vŏk*, red (usually *sŏvŏk* or *suvŭk*); *vŏxia*, well, waterhole, also spring). Near Pozos Muchos, *r.* It is a very old rancheria, inhabited by two to four families. 103 361

Pozo de Federico, Rancheria. (*See* Wall's Well.)

Pozo Redondo, Rancheria. In Papago, *Sikorttjŭupo* ("Round Tank." *Sikort* (*sikul*), round; *tjŭupo*, rocky cavity with water; in Spanish, *tinaja*). It is about twelve miles east of Ajo copper mine, on the east side of the Pozo Redondo Range. These Indians have fields in Cubo, *s.*

Pozo Tapado, Rancheria. (*See* Covered Well.)

"*Pumphouse*," Rancheria. About twenty years ago a mining company made a deep well and a pump with a large chimney, eight miles south-east of Horseshoe, in the Quijotoa Range. The well was later abandoned. Some Indians established themselves here, and this small rancheria is now usually called *Vâinomkux* ("Iron prominence." *Vâinom*, iron; *kux*, standing, prominent).

Pozos Muchos, Rancheria. In Papago, *Moivŏxia* ("Many Wells." *Mŏi*, many; *vŏxia*, well, waterhole, also spring). South south-east of Gila Bend, eight miles easterly of Sauceda, *r.* Eight to ten families live here. They have several waterholes or wells and are said to irrigate with this water.

Quitovaquita, Rancheria. In Papago, *Ālivaipia* ("Small Springs." *Āli*, small, child; *vaipia* is plural of *vŏxia*, well, waterhole, spring). South of Ajo copper mine, just within United States boundary. This is a locality with many small springs of good water. It is permanently occupied by one or two families. Some agriculture.

Rincon, Rancheria. Two miles north of *Sepânovak*, *r.*

Rincon, Rancheria. In north-eastern part of Baboquivari Range. A large rancheria, belonging to a civilized Papago. According to my interpreter, Pablo, there are no other rancherias on the eastern side of Baboquivari Range.

San Lorenzo, Rancheria. In Papago, *Sīlinakik* ("Hanging Saddle." *Sīli*, saddle, a corruption of the Spanish *silla*). Twelve miles east south-east of *Makumivŏoka*.

San Miguel, Summer Rancheria. Five miles south from *Tjŭulik*, *s.*; ten miles north of Monument 143 on the boundary line. Of recent date.

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San Pedro, Rancheria. In Papago, *Vtopoli* (a kind of tobacco). This is a new rancheria in the Roskruge Range, seventeen miles' distance north from Hayes's Well, thirty-six miles from *Makumivóoka*, *r.*

Santa Rosa, Summer Rancheria. In Papago, *Kuâtshi* ("Big Peak." *Ku*, large; *âtshi*, narrow mountain). The name is derived from a mountain near by, to the west. In Santa Rosa Valley. This is the largest summer rancheria, and is probably also to a certain extent inhabited in the winter. The fields extend nearly two miles in either direction.

San Xavier del Bac. In Papago, *Vâk*, which means "where the river reappears in the sand," a "sink" of the river.

Sauceda, Rancheria. In Papago, according to information from Mr. F. Wall, called *Tshiulikami* ("Where willow grows." *Tshtuli*, willow). South of Gila Bend railroad station and seventeen miles east north-east of Batamote ranch. This is the main rancheria of the north-western part of the Papagueria. I am informed by reliable authority that there are fifty to seventy houses here. In 1910, on account of want of water for the cattle, only thirty to forty individuals lived here.

Sepânovak, Rancheria. "The smell of the coyote." (*Pan*, coyote.) Small rancheria in a narrow valley in the middle part of the Baboquivari Range.

Stilimök, also called "Upper Village," Rancheria. "Burnt Saddle" (*Stli* (Spanish, *silla*), saddle; *mök*, burn). In Gila Bend Papago Reservation, about eighteen miles north of Gila Bend. In 1910 it had fourteen families, immigrated less than twenty years ago, from Sauceda, *r.*

Sikulhtmatk, Summer Rancheria. "Water going around." (*Stkul*, round.) Five miles north of the "Pumphouse," east of Horseshoe. The water-shed is here, between water flowing into the Gila River and to the Altar River.

Sâsuta, Rancheria. In Papago, *Shôsetak* ("Where water gathers"; *shôtak*, water.) Three leagues north-east of La Nariz, *r.*, Sonora, Mexico. In the winter five or six families live here. The water lasts sometimes for a year.

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Tecolote, Summer Rancheria. In Papago, *Tjúkutko* ("Owl's Cry." *Tjúkut*, owl; *ko*, cry). An old rancheria fifteen miles west south-west of Indian Oasis. 103 361

Temporales, without name yet. Nineteen miles east of *Makumivóoka*, *r.*

Tesota, also called "Second Village," Rancheria. In Papago, *Úupat-oitak* ("Cat-claw Field." *Úupat*, the tree called cat-claw, in Spanish, *tesota; óitak*, field for planting, *milpa*). In the Gila Bend Papago Reservation, five and a half miles east of Pelon, *r.* It consisted in 1910 of eight families, immigrated from Pozos Muchos, *r.*

Tjeavolitak, Summer Rancheria. "Where the barrel cactus is." (*Tjeávoli*, barrel cactus; in Spanish, *bisnaga.*) Two miles from an abandoned ranch called Fresnal, between Maishe's Well and Indian Oasis.

Tjuvak, Rancheria. "Where something rotted." Five miles north of Horseshoe.

Tjotomvaxiaka, Rancheria. "Bear's Well." (*Tjótom*, bear; *váxia*, well, waterhole, also spring.) In the Baboquivari Range, about eight miles south of Fresnal, *r.*

Tjúulik, Summer Rancheria. "Corner." On the plains, south south-west of Fresnal, *r.*, six miles south of *Kómalik*, *s.*

Tjúupo, Rancheria. "Rock cavity with water." Name alludes to some cavity in the rock containing water, a natural tank; Spanish, *tinaja.* In the Quijotoa Range, perhaps ten miles north of Brownell.

Tóapit or **Tóapit*, Summer Rancheria. "White Clay." (*Tóa* or **Tóa*, white; *pit*, clay.) Twelve miles north of Jiquibo, *s.* Seven or eight families come here.

Topahua, Summer Rancheria. In Papago, *Kóksumök* ("Burnt Dog." *Koks*, dog; *mök*, burn). Seven miles south of Indian Oasis.

Tótobitk, Summer Rancheria. "Crooked." Ten miles from Cacate, *s.*

Tshtovo, Summer Rancheria. "Long Pond." (*Tshi*, long; *vo*, pond.) Eight miles south-west of the south end of Quijotoa Range.

Tucson City. Originally a rancheria. In Papago, **Tjukson* ("At the foot of the black hill." **Tjuk*, black; *son* or *shon*, at the foot of). The name alludes to the hill nearest to the Santa Cruz River, and near that on which the Desert Botanical Laboratory is.

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Vâmuli, Summer Rancheria. "Basin" (low place where water gathers). It is near *Gitkivok*, *r.*

Vávemo, Rancheria. In Papago, "Mountain with Head." (*Vav*, mountain; *mo*, head.) The name alludes to a low ridge on top of which is a rock. Ten or twelve miles (four leagues) south of Indian Oasis. Many Indians here.

Vávkux, Rancheria. "Projecting Rock." (*Vav*, mountain, rock; *kux*, standing, prominent.) In the northern part of the Baboquivari range; three miles from Hayes's Well.

Vopelohavóoka, Summer Rancheria. "Burro Pond." (*Vópelo*, burro, donkey; *vo*, pond.) *Ha* has no special meaning; usually it means "there" or "what." Eight or nine miles south-west of Topahua, *s.*

Wall's Well or *Pozo de Federico*, Rancheria. In Papago, *Kóokatsh* ("mountain crest"). Sixteen miles east of Bates's Well, right at the northern point of Sierra del Ajo. There used to be some mining done here, which has been abandoned, a few Indians from Barajita afterward settling there and taking possession of the wells. Information from Mr. Frederick Wall, who discovered and named the Growler mine.

PIMA RANCHERIAS

South of Casa Grande railroad station, on the Southern Pacific, are found the following four Pima Rancherias, inhabited by the so-called Kohátk people.

Kohátk, Pima Rancheria. "Depression." (Literally: "Where a hollow has been made" through water or other agency.) It is situated due east of the Vekol mine, and nine miles north-west of *Kukómalik*, a Papago rancheria. Elevation, 2,500 feet.

Tatamûmerikut, Pima Rancheria. "Where the foot had run." (*Tat*, foot; *mûmeri*, run; *kut*, where.) It is four miles north of the Jack Rabbit mine, is very old, and foot-racing is said to have started here. Foot-races, accompanied by betting, are still practised, two or four men running together at one time. They have also races called *witshuta*, where a ball is tossed along, similar to those in use among the Tarahumares of Chihuahua, Mexico.

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Tshûhutsho or *Tjûitjo*, Pima Rancheria. "Caves." Name alludes to some natural cavities in the ground (*tshûhu*, cave) nine miles from Casa Grande railroad station and from *Vaivavo*, *r.*

Vaivavo, Pima Rancheria. "Cocklebur Pond." (*Vâiva*, cocklebur; *vo*, pond.) Twelve miles north of *Kohâtk*, *r.*

II.—Sonora, Mexico

District of Altar

Agua Prieta, Rancheria. (*See* Pozo Prieto.)

Akimuri, Rancheria. "The River." The present site of the Indian settlement of Sonoita, the Mexicans having occupied the lands where the Indians originally lived, and where the small Sonoita River sallies forth. It is about one mile down the river from the Mexican settlement and goes under the name of *El Pueblo*. Considerable wheat is cultivated by irrigating with water from the river, and the Indians, the number of whom varies according to season but generally may be seventy to eighty or more, are well-to-do. *See* Sonoita.

Akitaivuni, Summer Rancheria. "Where the river begins." (*Ak*^{i}, river, arroyo; *vun*, begin.) Situated six miles east of Sonoita, where there were several swamps before the river, some years ago, broke through the gravelly accumulations. Abandoned.

Alamito, Mexican ranch, formerly Papago rancheria. In Papago, *Vâipia* ("Waterholes," "Springs"). Two miles north of the town of Trincheras. There is an old church here. Miguel, an old Indian of Quitovac, saw Indians living here seventy years ago.

Alamo Muerto, Mexican ranches, formerly Papago rancheria. In Papago, *Âupa* ("Cottonwood Tree." Plural is *aûpa*). Eight leagues west of Caborca and four leagues north-east of Pozo Moreneño, it is situated on the Altar River, on the llano; the ranches are about north of the Sierra del Alamo, which is near by, and three leagues west of Bisani.

Altar. Town on the Altar River, formerly rancheria. In Papago, *Vâvuk* ("Where there is a mountain." *Vav*, mountain, or rocky place). Three families live in the outskirts, making a living by working for Mexicans.

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103 361 *Arivaipa*, Mexican ranch, formerly Papago rancheria. In Papago, *Alivaipia* ("Small Springs" or "Small Waterholes." *Áli*, small, child; *vdipia* is plural of *váxia*, well, waterhole, spring). Eight miles south-east of Garambullo ranch. The Papagoes used to have fields here. The old men died and the young men went to Arizona.

Arivaipa. Papago camp, abandoned; formerly of importance. It is about thirty-five miles east of Puerto de Libertad, fifteen miles from the coast. This marks the southern limit of the Papago tribes' extension. A reliable old Indian, Miguel of Quitovac, knows this place, of which Mr. M. Taylor, formerly superintendent of the Yaqui mine, gave me the following description: "A large mezquite tree is growing on the south side of the arroyo. Here the Papagoes from Pozos de San Ignacio used to camp before being dispossessed by the *rurales*. East of this tree, on the bank of the arroyo, is another mezquite overhanging the arroyo; one of the limbs has been cut off. Directly under that cut one should dig for water which will be found eight to ten feet deep in the sand; it stands in caliche, into which a two-foot deep hole has been made." According to the same informant, there is a Seri well, "Coyote," on the same arroyo, six miles from the coast. The main camp of the Seri Indians, perhaps now numbering two hundred in all, is said to be at no great distance from there.

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Arivaipa. This name also appears on the upper Gila River, near the San Carlos Reservation. Formerly the Apaches used to be there.

Atil, Mexican Pueblo, formerly rancheria. In Papago, *Átshi* ("Narrow Mountain"). Six leagues from pueblo Oquitoa on the Altar River.

Bajio de Evaristo, Summer Rancheria. In Papago, *Htashpik* ("Buried"). According to tradition, a beautiful Papago woman was buried here. It is situated in the fertile, long, broad valley leading west to Sonoita. About fifteen families live here.

Banori, Rancheria. In Papago, *Vánolik* ("Curve"). Seven miles east of Mexican rancheria Bajio del Alcalde, which hauls water from there. It is not far from the other Banori, both of them located near the boundary.

Banori, Mexican ranch, formerly Papago rancheria. Two miles west of Cobota. It is probably the ranch which formerly was called Pozo

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de Luis. Two Papago families keep animals there by permission of the Mexican owner, J. Celaya. 103 361

Bisani, Hacienda. Formerly rancheria. In Papago, *Vtisin* ("Small, deep arroyo"). Sixteen miles west south-west of Caborca. The extensive and fertile lands have been made into a Mexican hacienda for wheat raising. Fourteen or fifteen families live here who are dependent on the hacienda for work. Ruins of an old Jesuit church are existent.

Caborca. Town on the Altar River, formerly rancheria. In Papago, *Kâvortk* ("Rounded Hill"). Seven families live in the outskirts, two of them possessing and cultivating *milpas* (garden fields), the rest being laborers for Mexicans.

Cacate, Rancheria. In Papago, *Kâka* ("Clearing"). On the south-western side of Sierra de Santa Rosa (east of Sonoita). Abandoned fifteen years ago.

Carricito, Rancheria. In Papago, *Vapktjuutshk* ("Where the reeds stand." *Vapk*, reed; *tjûutshk*, upright, standing). Near Rancho de Macias, toward the boundary line. Nine families; the men seek work in the Campana gold mine.

Charco de Chavarria, Summer Rancheria. In Papago, *Kâvoit* ("Badger's Field." *Kav*, badger; *ôitak*, field, milpa). Four leagues east of Sonoita. Papagoes used to live here formerly, and in the last four years a couple of families are again occupying the country.

Charco de la Mujer, Rancheria. In Papago, *Ôfviavôoka* ("Woman's Pond." *Ôfvi*, woman; *vo*, pond). Two leagues north north-east of La Nariz, *r*. People from La Nariz visit it for the sake of obtaining water for the cattle. Otherwise it appears abandoned.

Chujubabi, Rancheria. In Papago, *Tshuhuvaxia* ("Cave Well." *Tshûhu*, cave; *vâxia*, well, waterhole, also spring). Four leagues south-east of Quitovac. It is inhabited by three or four families.

Cóbota, Rancheria. In Papago, *Kóvortk* ("Hollow in the ground"). It is on the west side of the peak of Cóbota, about eight miles south-east of Cerro de la Lesna, and four miles south of the boundary. Ten families live here. When the water is consumed they go to Tecolote, *s*., Arizona, where they have fields.

Comobabi, Rancheria. For interpretation *see* Comobabi, Arizona. It is six leagues east south-east of Cobota. More than ten families live here.

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●103 361 *Coyote*, Summer Rancheria. In Papago, *Panvaxia* ("Coyote Well." *Pan*, coyote; *váxia*, well, waterhole, also spring). A small rancheria, north of Tajitos mine (about twenty-five miles north of Caborca). Water is procured by digging holes in the river bed.

Cubabi, Rancheria. In Papago, *Kovaxia* ("Hidden Well." *Ko*, cover; *váxia*, well, waterhole, also spring). Near the Sierra de Cobota, four leagues north of Plomo, mining town. Eight to ten families.

Cubo, Mexican ranches, formerly Papago rancheria. In Papago, *Kuvo* ("Big Pond." *Ku*, big; *vo*, pond). Thirty miles north of Caborca.

Cúmaro, Rancheria. In Papago, probably, *Komvaxia* (*Kom*, tree with red berries, called by the Mexicans *cumaro*; *váxia*, well, waterhole, also spring). About eight leagues west of Sasabe custom-house and two leagues from the boundary. Four or five families live here.

El Durasno, Rancheria, abandoned some time ago. Situated north of the mountain of the same name (north of Carricito, *r.*), at the foot of it. Water was brought from some pools in the mountain. Sons of those who lived there are still alive.

El Picu, Rancheria. In Papago, *Óokobonjik*ᵘ ("Tears." *Óok*, tears; *bónjik*ᵘ is euphonistic, and does not mean anything by itself). Water comes up very sparingly, hence the name. It is about forty-five miles south south-west of Caborca and eight leagues west of Pozos de San Ignacio. Has been uninhabited for more than thirty years, though some Indians from Pozos de San Ignacio had a ranch here.

El Tren. Abandoned mining village, formerly Papago rancheria, called, in Papago, *Ĺima* ("Whetting Stone." In another version the name *Lin* is a corruption of Trinidad and means nothing). Near Zoñi. Placer mines were formerly worked here.

Kŧkimikux, Summer Rancheria. "House Standing." (*Ki*, house; *kux*, standing, prominent.) It is less than one league east of Cúmaro, *r.*, There are ten families living here.

La Espuma, Rancheria. In Papago, *Tŏtshaki* ("Foam." Water makes foam in the hole when being excavated in the sand. Good water to drink). In the Sierra de la Espuma, south of La Nariz. It is inhabited only in the winter.

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La Nariz, Rancheria. In Papago, *Ťâak* ("Nose"). It is situated at the foot of the south-eastern promontory of the Sierra de la Nariz. Its profile resembles a nose, hence its name. In the winter usually fifteen families live here. At the time of my visit in November there were five families; some were absent in Represa de Enrique, others were working for the Americans (agriculture) in Arizona. There is a dam here made by Mexicans, American citizens, who are trying to drive the Indians away.

Lesna Vieja, Rancheria. In Papago, *Kuktjuitakkux* ("Palo Verde Standing." *Kuktjûitak*, palo verde; *kux*, standing, prominent). It is about three leagues north-east of Bajio de Evaristo, in the north-western part of the District of Altar, at the edge of the basin. Abandoned about twelve years ago. Ruins of huts and a broken dam can still be seen.

Llano de Juan Ramon, Summer Rancheria. In Papago, *Kókaulivo* (*Kókaulĭ*, a bush called in Spanish *garambullo; vo*, pond. "Pond among garambullo Bushes"). It is one league south-east of Garambullo ranch. Has been abandoned probably fifty years.

Ónak, Rancheria. Pronounced *Sónak* in Bisani ("Where there is salt." *On*, salt). Twelve leagues south-west of Caborca; three leagues west of Pozo Prieto (abandoned *r.*). Abandoned in the present generation. Mexicans had here formerly gold and silver mining by *arrastras*.

Oquitoa, Mexican Pueblo, formerly rancheria. In Papago, *Hókito* ("Boundary Limit"). Two leagues north-east of Altar, on the Altar River.

Pitiquito, Town on the Altar River, formerly a rancheria. In Papago, *Ptitskin*, "Gone to Nothing." The name alludes to the annihilation of both parties to a combat which is said to have taken place on a mountain near the present town. On account of the permanency of water in this part of the river and the fertility of the plain, this locality is to-day of agricultural importance. There are four Papago families here, who work for the Mexicans.

Pozo Grande, Rancheria. In Papago, *Kuvaxia* ("Big Well." *Ku*, big, large; *vâxia*, well, waterhole, spring). It is near the south-western point of Cerro del Viejo, ten leagues south of Caborca. Has been uninhabited for fifty to sixty years.

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●103 361 *Pozo Moreneño*, Rancheria, abandoned. Near the southern part of Sierra del Alamo. Twelve leagues south-west of Caborca, three leagues from Pozo Prieto (abandoned *r.*).

Pozo Prieto or *Agua Prieta*, Rancheria. In Papago, *'Tjukshootak* ("Black Water." *'Tjuk*, black; *shóotak*, water). Near the foothills of Sierra del Viejo, two leagues from Pozo Grande. Papagoes from Bisani visit it every year, but it is more or less abandoned.

Pozo Verde, Rancheria. In Papago, *Tjuitakvaxia* ("Green Well." *Tjúitak*, green (also *stjûitak*); *vâxia*, well, waterhole, spring). The name is derived from a fine spring at the foot of the Baboquivari Range, about a mile south of the boundary line, and a few miles west of Sasabe custom-house. The largest rancheria in Sonora. Twenty-five to thirty families are said to live here. There is a general here in charge of all the Papagoes of Sonora. The place is of importance in the mythology of the tribe.

Pozos de San Ignacio, Rancheria. In Papago, *Tootavaipia* ("White Waterholes." *Tóa* or *'Tóa*, white; *vâipia*, plural of *vâxia*, waterhole, spring). The earth is white here, probably on account of the presence of caliche. It is about twenty leagues south of Caborca. This rancheria was given up in 1907 after a brave fight with the *rurales* (Mexican police), of whom eighteen were killed, nearly all the Indians escaping with their belongings into Arizona. Many families were living here, sixteen persons being full-grown men.

Quelêle Quemado, Rancheria. In Papago, *Kusitmohitatsh* ("Burnt Carrion Hawk." *Kûsit*, carrion hawk, with a yellowish throat). One to two leagues north of Lesna Vieja, *r.* Abandoned long ago.

Quitovac, Rancheria. In Papago, *Vapk* or *Vâketa*, "Reeds" (*Vapk* is the name for reeds; they here grow in a swamp, produced by flow from the springs). An important place in the life of the tribe. Several fine springs at one locality furnish abundant water. There was once mining activity here. At present only the Indians occasionally "dry wash" the placer mines. Two or three Mexican families live here and there is a store. The Indians are fairly well-to-do, and in the winter as many as fifteen families may be found at Quitovac.

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Represa de Enrique, Summer Rancheria. In Papago, *Njûoport* ("Nighthawk"). It is situated in the fertile, long, broad valley leading west to Sonoita. Seven families have cattle here and own a large pond. They come from La Espuma, *r.*

San Pedro, Rancheria. In Papago, *Somûok* ("Peak"). One league south-west of Coyote, *r.* Four families live here.

Santo Domingo, Hacienda, formerly Papago rancheria. In Papago, *Tjûtshpa*, "Pounding Stone." (*Tjûtshpa*, a rude stone vessel in which mezquite beans, mescal, etc., are pounded with a stone pestle; sometimes a hollow is made in the rock for the same purpose.) Seven miles west of Sonoita on the Sonoita River. A large tract of land was cultivated here by Mexicans, through irrigation from Sonoita River, but it has been abandoned for several years. No Indians live here any more.

Saric, Mexican Pueblo, formerly rancheria. In Papago, *Shâarik* ("Pass." Spanish, *puerta*). Five leagues from Pueblo Tubutama on the Altar River, near the boundary of the District of Magdalena. Some Papagoes live here.

Sasabe, Mexican custom-house, formerly a rancheria. In Papago, *Shâshovuk* ("Echo").

Sonoita, Rancheria. In Papago, *Kavortkson* ("At the foot of the rounded hill." *Kâvortk*, rounded hill; *son*, in Sonoita pronounced *shon*, at the foot of, base). Sometimes the place is designated in an abbreviated manner as *shon* only, from which possibly the Spanish name Sonoita is derived. The oasis was originally called Sonoitag or Sonoidac. In the reprint of Ortega's "Apostolicas Afanes," Mexico, 1887, the name Sonoidag is attributed to the Indians. Speaking of Father Kino's journey in 1699, the narrator says: "They gave the name San Marcelo to a place which the natives call Sonoidag, a very favorable locality on account of its lands, pasture, and abundant water" (libro 2, cap. 7, p. 340). The rancheria used to be near the beginning of the river, but the Indians have gradually been driven by the Mexicans lower down, occupying now a site one mile from the Mexican village of Sonoita. (*See* Akimuri.)

Suvûk, Summer Rancheria. "Red." (*See under* "Camps of the Sand Papagoes or Areneños.")

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Tubutama, Mexican Pueblo, formerly rancheria. In Papago, *Tjúvutam* ("High Up"). Three leagues from Mexican pueblo Atil on the Altar River.

Zoñi, Mexican ranch, formerly Papago rancheria. In Papago, *Shónekam* ("Spring that never dries up"). Six miles from Rancho de Macias in north-western part of the District of Altar. The Campana mine pumps water from here. Formerly there was placer mining here.

CAMPS OF THE SAND PAPAGOES OR ARENEÑOS

These Papagoes formerly occupied the sandy country along the upper part of the Gulf of California, reaching from the lower Colorado River eastward as far as Santo Domingo, near Sonoita, and northward to Gila Range and Cabeza Prieta Range. Their head-quarters was the Pinacate region.

Agua Dulce, Camp. In Papago, *Ikuskaatsh* (*Íkus*, piece of clothing; Spanish, *trapo*). West south-west of Quitovaquita, at a place where the river water appears again. A ranch was established here by a Mexican, but was later abandoned. Both here and at Agua Salada, three miles lower down, the Papagoes used to come in great numbers to hunt or to gather sahuaro, but no agriculture was ever undertaken.

Agua Salada or *La Salada*, Camp. In Papago, *Onokshóotak* ("Salt Water." *Óno*, salt; *shóotak*, water). Name of a certain part of the Sonoita River bed, south south-west of Quitovaquita. One and one-half miles further down is Los Pozitos, the name being derived from small wells that travellers make in the sand of the river-bed, to get water. Drinkable water may be procured in the same way at Agua Salada.

Hótunikat, Camp. "Sunset," "West." South of Pinacate, four miles west of Tinaja de los Chivos. This was the head-quarters of the sand people and, to employ a Mexican usage, may be termed a rancheria. Drinking water was brought from Los Chivos. An annual festival—dancing and singing—was given to procure rain and "make the grass grow." *See page* 228.

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La Choya, Camp. In Papago, *Hanammétjurtivaxia* (*Hánam*, choya, a very spiny cactus of the *opuntia* genus which grows in abundance here; *métjurti* was interpreted to me as indicating "in," "near"; *váxia*, well, waterhole, spring). South of Pinacate. This camp is a few yards from the beach, and fresh water is found in a hole that has been dug ten feet deep. 103 361

Laguna Prieta, Camp. In Papago, *Vapk* ("Reeds"). A salt lagoon west of Gila Range (Sierra de las Tinajas Altas). Abundance of fresh water found among the bulrushes on the marshy shore. 317 103 361

La Soda, Camp. In Papago, *Tjútjaka*. South of Pinacate. This is a deposit of soda, ten miles east of Salina del Pinacate, and three miles from the sea. Fresh water is found by digging on the shore, as well as three miles west at a locality called Tule.

Pozo del Caballo, Camp. In Papago, *Hiativáxia* ("Well of the Sand Dunes." *Hia*, *Hiati*, or *Hiatit*, sand dunes, sand; *váxia*, well, a hole dug to reach water, also spring). This locality is about halfway between Salina del Pinacate and Salina Grande. It is a difficult place to find, near some high sand dunes west of Estero del Tule.

Salina del Pinacate, Camp. In Papago, *Óno* or *On* ("Salt"). Also called *Kavonoka* ("Badger's Salt." *Kav*, badger). A small deposit of salt in a slough three miles from the coast, south-west of the Pinacate region. This is the principal place from which the Papagoes gather salt. Fresh water is found by digging on the shore.

Salina Grande, Camp. In Papago, *Murtegshóotak* ("Running Water." *Múrteg*, running; *shóotak*, water). A large salt deposit forty miles east of the mouth of Colorado River, three miles from the coast. On the flat, north-western shore are sixteen fresh-water springs.

Sierra Blanca, Camps. In Papago, *Tóakomalik* ("White Mountain." *Tóa* or *'Tóa*, white; *kómalik*, mountain crest). A sierra south of Pinacate. A small water tank lasting three months is found near the north-east point on the east side, but the Indians had several camps, especially on the south side of the range. 103 361

Sierra del Rosario, Camps. In Papago, *Hiatikomalik* ("Mountain Crest in the Sand." *Hiati* (also *Hia* or *Hiatit*), sand; *kómalik*, mountain crest). A mountain range among the sand dunes

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103 361 south of Gila Range (Sierra de las Tinajas Altas). Though far from water, there are many evidences of camping places here.

Suvák, Summer Rancheria. "Red." A hill near by has the same name. In the Pinacate region, five miles south-east of Tinajas de Emilia. There was some agriculture here, among the lava ridges. People came from Batamote to cultivate brown beans, white beans (*tépari*), maize, and squashes on a small scale. It is doubtful whether these can be considered sand people, probably not. Nearer the coast no attempt at agriculture was ever made. There is a tinaja near by called *tjúumikux* ("Where the pitahaya stands." *Tjúmi*, a kind of pitahaya cactus; *kux*, standing, prominent).

103 361 993 *Tinajas Altas*, Camp. In Papago, *Óovak* ("Where arrows were shot." *Óo*, arrow). The name originates from a legend about two Indians who shot arrows from either side of the ridge. One did shoot across. Where the arrows of the other fell short the pools appeared. These well-known tinajas, eight in number, are in the southern part of the Gila Range (Sierra de las Tinajas Altas) that stretches from the neighborhood of Yuma south-east. It is on the old track from Caborca, over Sonoita, to Yuma.

103 361 *Tinaja de los Chivos*, Camp. In Papago, *Hótunikat* ("Sunset," "West"). The Spanish name is the vulgar expression *chivos* (goats) for mountain-sheep. In the south-western part of Pinacate. An important camp. There is a track leading from here to the former main camp of the sand people, called by the same name, *Hótunikat*. Another track leads over the mountains to Tinajas de Emilia.

Tinaja de los Papagos, Camp. In Papago, *Hitjuupo* ("Urine Pool." *Hi*, urine; *tjúupo*, natural tank, water in rock cavity; Spanish, *tinaja*). The name alludes to imaginary spoliation by the departed. In the north-western part of Pinacate. In years of ordinary rainfall the three tinajas here furnish water all the year round. An important camp.

Tinaja del Cuervo, Camp. In Papago, *Havanikosh* ("Raven's Nest." *Hávani*, Raven (*corvus cryptoleucus*); *kosh*, nest). In the south-western part of Pinacate. This is a regular camp of the salt expeditions. Water can nearly always be depended upon here.

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Tinajas de Emilia. In Papago, *Moitjûtjupo* ("Many Pools." *Moi*, many; *tjûupo*, water in natural cavity of the rock, natural tank; in Spanish, *tinaja*). An important camp on the slope of Pinacate, south-east of Los Picos del Pinacate, in a straight line hardly two miles from the top. There are four large, natural tanks here, one of them fairly easy of access. In years of ordinary rainfall the water lasts here all the year round.

Tinajas de la Cabeza Prieta, Camp. In Papago, *'Tjukomókamtjûupo* ("Black Head Pools." *'Tjuk*, black; *mo*, head; *tjûupo*, water in natural cavity of the rock, natural tank; in Spanish, *tinaja*). The Cabeza Prieta Range is east of Gila Range (Sierra de las Tinajas Altas). In the middle part, on the east side, is found a number of *tinajas*, one above the other, in a narrow gorge at the foot of the tallest top, from which the range derives its name. This must have been an important camp of the sand people, and certain old, crude stone heaps are found at the entrance to the gorge. (*See page* 324.)

Tinaja del Tule, Camp. In Papago, *Otoxakam* ("Where there is Bulrush." *Ótoxak*, bulrush (*typha latifolia*); in Spanish, *tule*). A well-known pool on the old trail from Caborca, over Sonoita, to Yuma, one day's journey east of Tinajas Altas.

Tornillal, Camp. The name in Papago is slightly doubtful, but is probably *Totshakshóotaki* ("Foam on the Water." *Tótshak*, foam; *shóotak*, water). Twenty-five miles from the mouth of Colorado River, fourteen miles west of Salina Grande, on the coast, one-quarter of a mile from the beach. Screwbean trees (in Spanish, *tornillo*) grow here, hence the name given to the locality by my guide. Water has to be dug for, and is brackish and bitter.

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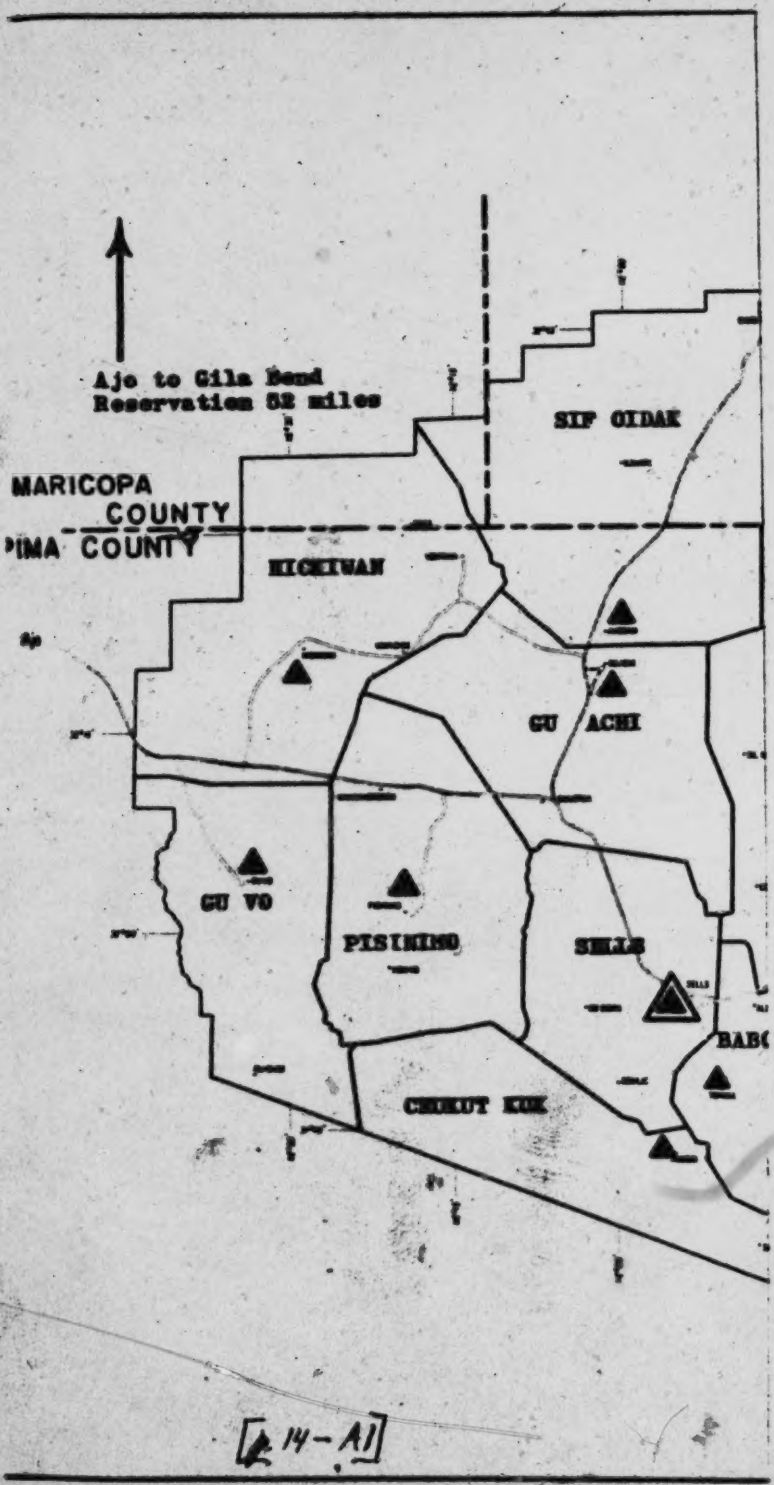

[A 14-A1]

18: Kelly E-4, 5 (no date) 1963 NU28 Papago NU28

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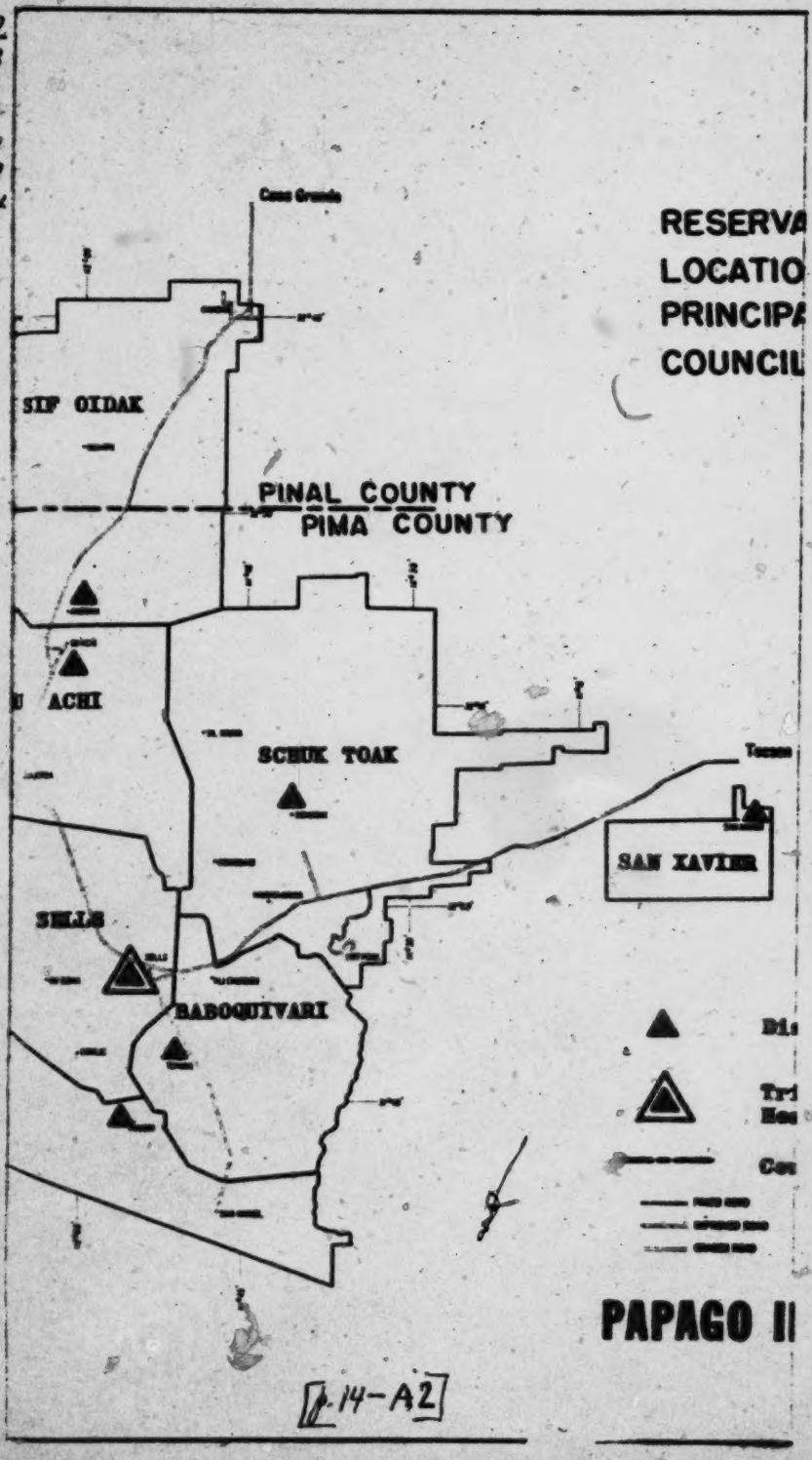

[14-A2]

18: Kelly E-4, 5 (no date) 1963 NU28 Papago NU28

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MAP I

RESERVATION DISTRICTS WITH LOCATION OF COUNTY LINES, PRINCIPAL TOWNS & DISTRICT COUNCIL MEETING PLACES

▲ District Council Headquarters

Tribal and District Council Headquarters

County Line

PAPAGO INDIAN RESERVATION

1963

[I-14-A3]

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Papago Settlements. It is essential to the understanding of Papago settlement patterns and Papago social, economic and political life to reduce the confusion of Papago place name lists to a system of classification that underlines the differences that exist from one settlement to another.

At least five and perhaps six placename surveys have been conducted in this area since 1915. M. V. Clotts (1915), working for the Department of the Interior, located settlements of all types and took particular notice of the number of houses, the settlement economy, and the condition of the well in each settlement.

J. W. Hoover (1935) interviewed villagers to discover their origin. He published a map showing the "Generic Descent of Papago Villages". This study is important because it places settlements, which are no longer important, in their historic roles in the ever-changing communities on the reservation.

Alden Jones (1944) made a survey to identify the ever-increasing number of new locations on the reservation. On the basis of his work, T. H. Coulson, draftsman for the Bureau of Indian Affairs, compiled and drew a reservation map indicating the location of settlements, roads, wells, charcos, dams, and telephone or power lines. No distinction was made, however, in the size or importance of the settlements. A large black dot merely indicated a ". . . village or community scattered over a mile or so."

Again the Bureau of Indian Affairs attempted to reduce the confusion by securing the approval of the National Board of Geographic Names for a list of designations approved by the Papago Tribe, (Papago Place Names, 1957). Highway maps commonly use these "official" names and we have maintained this tradition. 103 361 127 103

Confusion in place names, however, is likely to continue. Anglos constantly refer to Quijotoa as Covered Wells, Gu Vo as Kerwo and Wahak Hotonok as San Simon or Tracy's. Indians, among themselves, sometimes have names for villages which are seldom heard and never used by Anglos. Sells, for example, is most commonly referred to as /Ch'onideke/ or /Komkoch-ethe-e-Vah'onideke/ (turtle-caught-in-a-crack). Nevertheless, interviews with 32 Indian informants disclosed that official names are usually the ones used by Papagos with, of course, the Papago pronunciation. Exceptions, in addition to Sells, are Jewake for Quijotoa, Keiji Heke for Santa Rosa, San Simon for Wahak Hotonok and Wank for San Xavier. [115]

Villages. The Bureau of Ethnic Research at the University of Arizona, in connection with various studies, has compiled an exhaustive list of Papago place names. In total, 173 separate names were listed; but only 149 have been positively identified and accounted for as separate and distinct locations. From this list of 149 locations, 45 settlements were considered by Delmos Jones (1962) to be villages. 103 361

103
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Further research, however, has reduced this number of villages to 37, with nine of these classified as major villages, under the definit ons given below.

Village: A village represents community life. It is a settlement of five or more separate family co-residence units whose members frequently meet. A village has a church, a feast house or a school, and is visited regularly by outside service personnel. Members of villages live in the location for at least six months of the year. At times, therefore, a village may be vacant.

Major Village: A major village, by definition, may never be vacant. At least twenty separate family co-residence groups live at such a settlement longer than six months of the year. In addition, a major village is visited by a variety of service personnel including priests, peddlers, agency workers and Public Health employees.

Papago villages and major villages (indicated by **) are listed below:

Beboquivari

Ali Chukson ** (With Ali Monila and Artesa)
Komelik
Supai Oidak (Cold Fields)
Topawa **

Chukut Kuk

San Miguel
Vamori

Gu Achi

Ko Vaya
Quijotoa ** (With Covered Wells and Maish Vaya)
San Serafin (Gu Achi)
Santa Rosa **

Gu Vo

Ali Chuk (Manager's Dam)
Gu Vo ** (Kerwo)

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361
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Hickiwan

Hickiwan (With Stoa Pitk)
Hotason Vo (Charco 27)
Kaka
Schuchuli (Gunsight)
Vaya Chin
Ventana

Pisinimo

Pisinimo **
Santa Cruz
Wahak Hotonok (San Simon or Tracy's)

Sells

Cowlic
Gu Oidak ** (Big Fields)
Nolia (Nolic)
San Luis
Sells **

Schuk Toak

Chiawuli Tak (Presnal Village)
Havana Nakya (Crow Hangs)
Pan Tak (Coyote Sits)
Sil Nakya (Saddle Hangs)
Viopuli (San Pedro)

Sif Oidak

Anegam
Chuichu **
Gu Komelik
Pohatk
Viava Vo

621

Reservation Centers. Sells and Santa Rosa are by far the most important villages. Located at Sells is [368] the tribal government, agency offices and supply build- [366] ings of the Bureau of Indian Affairs, and a Public Health Service hospital, along with seven commercial establishments. It is the Papago "capital", the center of all tribal political activities and a great deal of the economic activities